

/11 cont./

854
291 Some months later the broad, knitted cotton cuffs (deši) are put around the wrists and ankles, while narrower bands provided with tassels hanging down in front are tied under the knee. The former are cylindrical, five to six centimeters wide, with thicker edges projecting out like a hat brim, the latter smooth and only one to two centimeters wide. With increasing growth these bands are gradually replaced by larger ones (Pl. VII /see p. 109/, 6 and 8).

291 The boys wear the ankle bands until after the lips have been pierced, the girls until they marry. The cuffs, which cover almost the whole forearm among the adults, are, like the knee bands, not taken off by either sex until after marriage, and by the women usually not before the birth of the first child. [301] Upon the death of one of the two spouses, the surviving one puts them on again.

571 The sharp external division of single persons from married ones by such distinguishing marks is deeply rooted in the whole social life of this people, as we shall see later. Other ornamental objects will be discussed below.



Fig. 2. Lip ornaments
(1/4).

291 Also to be included among the articles of clothing is an object quite peculiar to the Karaya, the "riið," incorrectly called "rede" (hammock) by the Brazilians and also designated as such by Castelnau and Martius (Pl. VII /see p. 109/, 1).

284 This cotton plaiting looks very similar to an actual hammock, to be sure, but it is not used as such and is not hung up at all, not even having any cords for this purpose. It serves, rather, as a cloak by day and as an underlayer at night when sleeping on the ground. • [53]

/11 cont./

291 ground. One end is drawn hoodlike over the head, while the other covers the seat. Thus the riiô is really part of the national costume.

[524] One sees, not only the adults, but also small children /12/ parading about with it, and even the little clay dolls of the latter are not

854 without it. Mats hung up by strings are used only for cradles for the newborn.

171 The question as to how the Karaya came to have this original
352 article of clothing is of great ethnographic interest. It is well-known that a large part of the Brazilian tribes does not use the hammock. These are chiefly the Gês nations occupying the entire eastern part of the country, such as the Kayapo, Akuã, Kaingan /Caingang/, Botocudo, etc., as well as the Bororo corresponding to them throughout, not in language, to be sure, but in their way of life, usage, and customs. They all sleep on the ground or on wooden frames.

Of the other tribes using hammocks, the Karaib /Carib/ make them out of cotton, the Nu-Aruak out of palm fiber.

This situation is so characteristic that the presence or absence of the hammock for a people, as well as the method of making it, is decisive for their ethnographic classification.

● [513] Only the Karaya cannot be fitted into this scheme, because they make cotton hammocks, to be sure, but sleep in them on the ground.

[177] This permits one to conjecture that they only recently adopted the "rede" from another people and did not want to give up their old custom of sleeping on the ground (1).

1. Therefore the anonymous author of an old travel report in Revista trim., Vol. 25, p. 251, states correctly: "These Indians sleep on their redes and the same rede serves as a blanket. This idea is neither innate nor did it arise out of necessity. They learned it from someone." /Translated from the Portuguese. /

/13 cont. /

342 principally to close off the narrow sides. To the right and left of the door are planted two high poles which give the palm-leaf layers of the front side more solid support.

352 The interior furnishing of the houses is rather simple. Part of the floor is covered with buriti mats which also serve as an

• [513] underlayer for sleeping. A smooth wooden cylinder pushed under-

353 [415] [239] neath represents the pillow. The various storage baskets, the containers for ornamental feathers, the finished feather ornaments, bottle gourds, and other things hang from the horizontal beams. Bows and arrows

[342] are stuck in the rafters.

→ [342] Lances and clubs stand in the corner, always at

351 hand. Some sledge-like
415 stools, as well as pots and gourd /cuia/ bowls of varying sizes complete the household equipment.

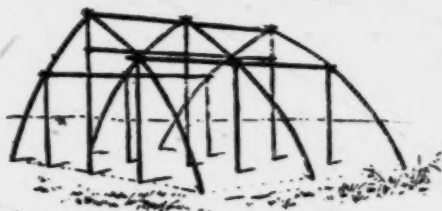


Fig. 3. Hut construction.

346 At some distance from the village is found the somewhat dif-
[532] ferently constructed "medicine hut," where the mysterious dance masks are stored. It has the form of an ordinary rancho, with a steeply sloping roof, and is tightly closed on three sides, whereas [784] the side facing the village is wide open. Female creatures may not venture near it.

[114] Castelnau already makes mention of it. Couto Magelhães in his first report speaks of a hut which serves as an arsenal for storing weapons. Nothing of this sort is known to me. Evidently he means by it this mysterious sacred place whose true purpose no one wanted to reveal to him. We shall return to it in the following.

825 It is also noteworthy that in front of two Sambia villages dead king-vultures (Sarcoramphus papa) with outspread wings were fastened on a high frame of poles. They are probably supposed to scare away demons in the manner of the bird figures carved out of wood in front of Malay villages.

/198 cont. /

342 of the Karajá seem to us an impoverished form; significantly,
184 the ridge beam is preserved only in the mask house. The
197 mixed houses are thus of Indian origin, though, as far as the
separation of wall and roof is concerned, with Brazilian influence.

342 Interior arrangement. The houses are very nicely cool, and
the covering, if, as in the rainy season, it is more carefully made,
351 is rainproof. The floor is covered with large mats. These buriti-

• [513]

[531]



Ill. 22.

Patterned sleeping mat for girls. Karajá.

fiber mats (būlē) serve as sitting and sleeping mats. On one of their long sides the fibers protrude as long fringe. My largest mat is four meters long and 1.70 meters wide. Smaller mats, which are patterned by black bast-strips plaited in, are rare (Ill. 22, girls' sleeping mat).

351 The sleeping areas are very simply furnished. To sleep, one
513 stretches out on the floor on a mat and covers himself with the
other half of the mat or the riiō (see below /see p. 93 /). Sometimes the legs are drawn up in the side position, the one end of the riiō put over the feet and the other over the head, so that the entire body is protected from dew and mosquitoes. I did not see wooden cylinders as neck supports, which Ehrenreich mentioned. It is very possible that they have these, for they like to put the head high when sleeping.

/198 cont./

513 head high when sleeping. When they sleep in the open in the sand, they hollow out a pit for their bodies, put a mat over it and themselves on top of that, but in such a way that the head lies on the elevated edge of the pit; they cover themselves with the rest of the mat. It is very agreeable to sleep in this fashion, /199/ as I discovered for myself. In contrast to this, however, I also saw them lying flat on the level floor in the houses, without elevating their heads at all.

293 For fanning cool air and to drive away mosquitoes during the midday rest, plaited, patterned fans (kōli; Pl. 21, Ill. 2) made of palm leaves are used.

352
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[600] Seats are provided only for chiefs. They are the stool in animal form carved out of one piece of wood: the seat runs out on either side into a head that bears mother-of-pearl eyes with wax pupils; tassels of red-yellow parrot feathers are hung in the ear holes. The mother-of-pearl eyes are cut round on a stone and then glued on with wax. Finally, the entire stool is colored black with genipap coloring, which is applied with the palm of the hand. These stools are called kōlišū, the feather tassels kōlišūlābēdōsi. The stools are said to represent an arara (Pl. 19, Ill. 1a and b).

516 Ordinarily the Indians sit on the mats with their legs crossed under them, hand on hip, or they squat on the ground (Pl. 12, Ill. 1; Pl. 38, Ill. 1).

353 Usually no arrangement for the storing of ornaments, articles of clothing, implements, and weapons is found in the huts. Small things are stuck into the roof /Ill. 23 appears here/ or hung on the posts. Bows, arrows, and lances usually lie along the side walls on the floor or lean in a corner. For the rest, baskets, gourd vessels, and pots hang, stand, and lie around everywhere in the house, some of them filled with other household equipment. In [A11]
[A15]
[352] only two houses, in Village 6 and in Schischá, did I see along the wall stands made out of two forked sticks on which bows and arrows were placed (Ill. 23). They, too, seem to go back to Šava-jé influence, for the Šava-jé in Schischá used such stands.

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342
[252] The houses are merely living and sleeping houses; cooking is done outside.

[222] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

344
[203] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

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844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, 513 by a fire which is away from the village. Strangers are given shelter [209] by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342
443 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are 562 paid for it by the woman with chains of beads. The construction 768 takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text continues on P. 84]

/208 cont./

270- The net covering [ri(i)ô, riû], on the other hand, is worn by both sexes at all ages. It is knotted of cotton threads and has the shape of a hammock, the two ends of which are each tied together, but lack the cords for hanging it up. The net coverings of the Karajá are of a solid color; the original white color gradually becomes a dirty yellowish-brown with use. Patterned coverings come from the Savajé or Tapirapé. They are worn for protection against mosquitoes, against sunburn, against the dew of the night, whether the Indians stand, lie, or sit. The manner of wearing them differs: either one end is pulled over the head so that the covering falls down the back (Pl. 12, Ill. 1), or the covering is wrapped around the shoulders so that the two ends fall down in front (Pl. 9, Ill. 1; Pl. 42, Ill. 1). At night they serve as coverings: the feet of the drawn-up legs, in the side or back position, are stuck into one end, the head into the other end, so that the covering protects the body lying beneath it from mosquitoes and dew. Thus, they are not used as an underlayer, as Ehrenreich says, but as coverings. Small net coverings hung on strings as cradles for infants, such as Ehrenreich mentions, I did not see anywhere, despite the fact that I visited almost all the huts (1).

1. See, however, Savajé, small net covering
/see pp. 314 -315/.

[287] Small plaited mats of bast are worn by pregnant women before and after birth, and, to be sure, in such a way that they are wrapped around the body from the back and held together in front with the hands (Pl. 42, Ills. 2, 3). They serve as a protection against wind and rain. Above all, women with nursing babies take such mats with them when they go out, so as to be able to protect the child and themselves to some extent in a sudden downpour.

834 I should like to add a very few words here about the Indians' feeling of modesty. As far as the men are concerned, I should like to refer to my remarks above about the purpose of the penis cord /see p. 88/: the question is, however, whether the explanation given by the Indians does not go back to Brazilian influence.

Brazil.

123 about us, fully armed, maintaining silence and appearing belliscose. At length, the entire band drew off about fifty yards, then began to discharge volleys of blood-curdling yells, such as only wild men or maniacs can utter. Though we had
(526) heard these yells before, we did not know if it was "the shout of war," or only a challenge to the wrestling game. Greatly to our relief, it was the latter. We now knew that we were in no immediate danger; though we had felt that as they had not attacked us at first, they would now be loathe to do so openly. After the wrestling game, the savages gradually became friendly to us, and began, at last, to retire to their huts in twos and threes until only a few were near us. The hour was now three A. M., so wrapping my blanket about me, I stretched myself on the sand to sleep a little, though we could not feel sure that we would not be attacked for the
(509) sake of our baggage. A party of six Brazilians who were descending the Araguaya some months previous to the time of our trip, were clubbed to death near this place for their baggage.

This was a night of experiences that we shall not soon forget. When we were first surrounded, one of our party, especially, acted very imprudently, though with good intentions: He blew a bugle endeavoring to call to our aid the other canoes which were really far distant from us. This calling for help could accomplish nothing, and but served to excite greater suspicion in the minds of the savages and precipitate an attack. I think I was as much frightened as any one, yet I saw that to retain self-command was far the wisest course to pursue.

513
721 The sleep of these children of Nature is more like that of the other wild creatures of the woods than of human beings. The night is much the same as the day to them. They are up and down during the night, just as during the day, ever vigilant, and living in constant expectancy of the sudden appearance of an enemy. It is almost impossible to approach their encampment without their knowledge, though one move never so stealthily.

Brazil.

301
[286] fancy. Sometimes, however, these ornaments are woven on a wooden form.

292
513 Another article of dress, which is peculiar to the Karayá, is the *hammock*. It is made of cotton cords. Strange to say, it is never used as a hammock; nor can it even be swung up, as it is not provided with any cords for this purpose. It is only the body of a hammock. During the day, it is used as a kind of cloak, and is hooked over the head so as to cover the shoulders and back; and at night, it is used as a mat to sleep upon, *on the ground*. Both adults and children may be seen going about during the day with these huge, half-open-pea-pod like objects hooked over them. It reminds one of a snail with its shell on its back. Even clay dolls have this hammock cloak. It is, however, occasionally fastened up like a hammock in order that it may be used as a cradle for an infant.

513
171 This *hammock* is of great ethnological interest, because the primitive races of Brazil are classified ethnographically according to whether they sleep in a hammock or do not. It is known that all the tribes occupying the eastern half of Brazil, which includes the Karayá, sleep on the ground, or on slightly raised platforms made of poles; while those that are really hammock using tribes—that sleep in hammocks—make their hammocks of cordage twisted from cotton and palm-leaf fibre. But the Karayá *hammock* is made of cotton only; moreover, it is not a complete hammock and is not used to sleep in. This proves that the Karayá are not to be classified as one of the hammock tribes. We are to understand, therefore, that they got the idea of the hammock comparatively recently from some other people, probably from the "civilized" Brazilians, who make them of cotton only; and though they value them, they are yet unwilling to give up their old custom of sleeping on the ground. A certain Brazilian explorer asserts that he taught the Karayá to make a simple loom and how to weave.

[286]
293 Another article of dress used by the Karayá, is a kind of eye-shade, called an eye-umbrella. It is used to protect the

Brazil.

361
[364] beyond endurance, compelling them, finally, to pull down their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

342
184 It is seldom one sees among primitive peoples, such substantially constructed huts as those of the Sambiã division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of the Sambiã are not placed in disorder, but are arranged in long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four Sambiã villages each contain sixty, thirty, forty-five and ninety huts, respectively, and each hut is occupied by one or two, or more, families.

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[285]
[513]
353 The furniture in these primitive abodes is very simple. The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while